DOCUMENT RESUME

ED 153 078 08 CE 015 876

TITLE Professional Teacher Education Module Series. Develop an Active Personal Philosophy of Education, Module I-3 of Category I--Professional Role and Development.

INSTITUTION Ohio State Univ., Columbus. National Center for Research in Vocational Education.

SPONS AGENCY National Inst. of Education (DHEW), Washington, D.C.

PUB DATE 78

NOTE 57p.; For related documents see CE 015 874-881 ; Parts may be marginally legible due to colored background

AVAILABLE FROM American Association for Vocational Instructional Materials (AAVIM), 120 Engineering Center, University of Georgia, Athens, Georgia 30602 ($3.10)

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.

DESCRIPTORS Behavioral Objectives; Educational Philosophy; *Ethical Values; Ethics; *Learning Activities; Learning Modules; Performance Based Teacher Education; *Personal Growth; Personal Values; Post Secondary Education; Secondary Education; Teacher Education Curriculum; *Vocational Development; *Vocational Education Teachers

ABSTRACT

This third in a series of eight learning modules on professional role and development is designed to give secondary and postsecondary vocational teachers help in developing the basic competencies needed to develop and maintain a personal philosophy of education and ethical standards. The terminal objective for the module is to develop an active personal philosophy of education while working in an actual school situation. Introductory sections relate the competencies dealt with here to others in the program and list both the enabling objectives for the six learning experiences and the resources required. Materials in the learning experiences include required readings, self-check quizzes with model answers, a case study to critique with model critique, personal philosophy work forms and checklist, and the teacher performance assessment form for use in evaluation of the terminal objective. (The modules on professional role are part of a larger series of 100 performance-based teacher education (PBTE) self-contained learning packages for use in preservice or inservice training of teachers in all occupational areas. Each of the field-tested modules focuses on the development of one or more specific professional competencies identified through research as important to vocational teachers. Materials are designed for use by teachers, either on an individual or group basis, working under the direction of one or more resource persons/instructors.) (JT)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED153078

MODULE

I-3

Develop an Active Personal Philosophy of Education

MODULE I-3 OF CATEGORY I—PROFESSIONAL ROLE AND DEVELOPMENT
PROFESSIONAL TEACHER EDUCATION MODULE SERIES

The Center for Vocational Education
The Ohio State University

KEY PROGRAM STAFF:

James B. Hamilton, Program Director

Robert E. Norton, Associate Program Director

Glen E. Fardig, Specialist

Lois G. Harrington, Program Assistant

Karen M. Quinn, Program Assistant

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Joel Magisos

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

CE 015 876

Copyright 1978 by The Center for Vocational Education, The Ohio State University, 1960 Kenny Road, Columbus, Ohio 43210.

Copyright is claimed until January 14, 1982. Thereafter all portions of this work covered by this copyright will be in the public domain.

This work was developed under a contract with Department of Health, Education, and Welfare, National Institute of Education. However, the opinions and other content do not necessarily reflect the position or policy of the Agency, and no official endorsement should be inferred.

1978

ISBN 0-89606-018-7

Published and distributed by the **American Association for Vocational Instructional Materials (AAVIM),** 120 Engineering Center, University of Georgia, Athens, Georgia 30602, (404) 542-2586.

FOREWORD

This module is one of a series of 100 performance-based teacher education (PBTE) learning packages focusing upon specific professional competencies of vocational teachers. The competencies upon which these modules are based were identified and verified through research as being important to successful vocational teaching at both the secondary and post-secondary levels of instruction. The modules are suitable for the preparation of teachers in all occupational areas.

Each module provides learning experiences that integrate theory and application; each culminates with criterion referenced assessment of the teacher's performance of the specified competency. The materials are designed for use by individual or groups of teachers in training working under the direction and with the assistance of teacher educators acting as resource persons. Resource persons should be skilled in the teacher competency being developed and should be thoroughly oriented to PBTE concepts and procedures in using these materials.

The design of the materials provides considerable flexibility for planning and conducting performance-based preservice and inservice teacher preparation programs to meet a wide variety of individual needs and interests. The materials are intended for use by universities and colleges, state departments of education, post-secondary institutions, local education agencies, and others responsible for the professional development of vocational teachers. Further information about the use of the modules in teacher education programs is contained in three related documents: **Student Guide to Using Performance-Based Teacher Education Materials, Resource Person Guide to Using Performance-Based Teacher Education Materials** and **Guide to Implementation of Performance-Based Teacher Education.**

The PBTE curriculum packages are products of a sustained research and development effort by The Center's Program for Professional Development for Vocational Education. Many individuals, institutions, and agencies participated with The Center and have made contributions to the systematic development, testing, revision, and refinement of these very significant training materials. Over 40 teacher educators provided input in development of initial versions of the modules; over 2,000 teachers and 300 resource persons in 20 universities, colleges, and post-secondary institutions used the materials and provided feedback to The Center for revision and refinement.

Special recognition for major individual roles in the direction, development, coordination of testing, revision, and refinement of these materials is extended to the following program staff: James B. Hamilton, Program Director; Robert E. Norton, Associate Program Director; Glen E. Fardig, Specialist; Lois Harrington, Program Assistant; and Karen Quinn, Program Assistant. Recognition is also extended to Kristy Ross, Technical Assistant; Joan Jones, Technical Assistant; and Jean Wisenbaugh, Artist for their contributions to the final refinement of the materials. Contributions made by former program staff toward developmental versions of these materials are also acknowledged. Calvin J. Cotrell directed the vocational teacher competency research studies upon which these modules are based and also directed the curriculum development effort from 1971–1972. Curtis R. Finch provided leadership for the program from 1972–1974.

Appreciation is also extended to all those outside The Center (consultants, field site coordinators, teacher educators, teachers, and others) who contributed so generously in various phases of the total effort. Early versions of the materials were developed by The Center in cooperation with the vocational teacher education faculties at Oregon State University and at the University of Missouri-Columbia. Preliminary testing of the materials was conducted at Oregon State University, Temple University, and University of Missouri-Columbia.

Following preliminary testing, major revision of all materials was performed by Center Staff with the assistance of numerous consultants and visiting scholars from throughout the country.

Advanced testing of the materials was carried out with assistance of the vocational teacher educators and students of Central Washington State College; Colorado State University; Ferris State College, Michigan; Florida State University; Holland College, P.E.I., Canada; Oklahoma State University; Rutgers University; State University College at Buffalo; Temple University; University of Arizona; University of Michigan-Flint; University of Minnesota-Twin Cities; University of Nebraska-Lincoln; University of Northern Colorado; University of Pittsburgh; University of Tennessee; University of Vermont; and Utah State University.

The Center is grateful to the National Institute of Education for sponsorship of this PBTE curriculum development effort from 1972 through its completion. Appreciation is extended to the Bureau of Occupational and Adult Education of the U.S. Office of Education for their sponsorship of training and advanced testing of the materials at 10 sites under provisions of EPDA Part F, Section 553. Recognition of funding support of the advanced testing effort is also extended to Ferris State College, Holland College, Temple University, and the University of Michigan-Flint.

Robert E. Taylor
Executive Director
The Center for Vocational Education

THE CENTER FOR VOCATIONAL EDUCATION
The Ohio State University • 1960 Kenny Road • Columbus, Ohio 43210

The Center for Vocational Education's mission is to increase the ability of diverse agencies, institutions, and organizations to solve educational problems relating to individual career planning, preparation, and progression. The Center fulfills its mission by:

- Generating knowledge through research.
- Developing educational programs and products.
- Evaluating individual program needs and outcomes.
- Installing educational programs and products.
- Operating information systems and services.
- Conducting leadership development and training programs.

AAVIM

AMERICAN ASSOCIATION FOR VOCATIONAL INSTRUCTIONAL MATERIALS

Engineering Center
University of Georgia
Athens, Georgia 30602

The American Association for Vocational Instructional Materials (AAVIM) is an interstate organization of universities, colleges and divisions of vocational education devoted to the improvement of teaching through better information and teaching aids.

INTRODUCTION

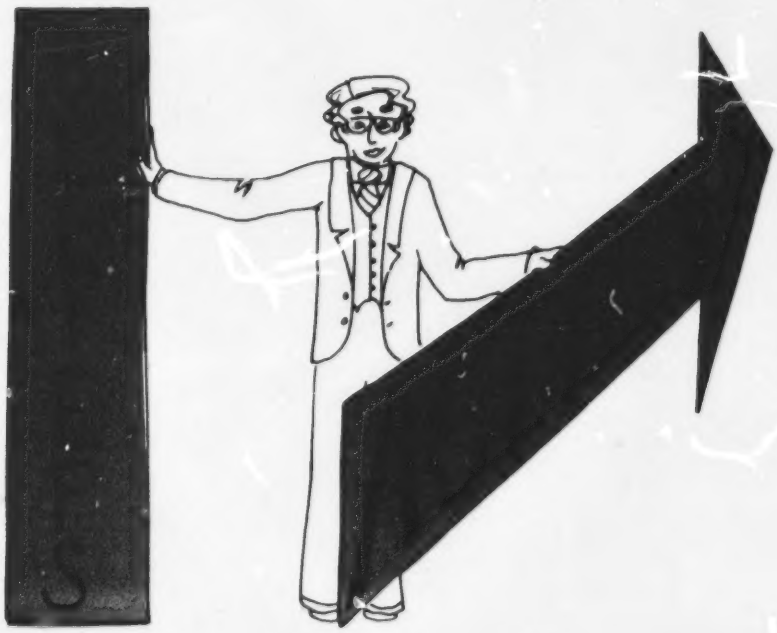
What do you really believe about the teaching profession? Up to this point, you may not have taken the time to reflect on such matters, but have simply acted on your decision to be a teacher. However, a commitment to be a teacher carries with it a commitment to develop and maintain a personal philosophy of education and a code of ethics that will guide you in formulating your beliefs, attitudes, and values as a teacher.

A **philosophy** is a set of beliefs and attitudes (e.g., "I **believe** that all men are created equal."). It is likely that what you believe will affect how you act, but this is **not** stated. A **code of ethics** deals with the concepts of good and bad, right and wrong; it deals with duties one must perform based on a moral position (e.g., "I **will treat** all men as equals.").

Most conscious decisions you make in life are based on your fundamental beliefs and standards. If you call the police to report an inoperative traffic light, it is because you believe that citizens have a responsibility to do so, or you believe that the faulty light could be dangerous. What you believe affects how you will act in a given situation. As a teacher who has the responsibility for the guidance, development, and education of young people and adults, it is absolutely essential that you be aware of your personal beliefs. Furthermore, it is essential that you weigh and compare them with other existing beliefs and standards, including those of your professional organization, so that your actions as an educator are of maximum benefit to your students.

You need to examine your concept of what is right and what is wrong as it applies to education. A clear and consistent set of ethical principles is a necessary foundation for your day-to-day decisions and actions as you work with students, parents, and fellow teachers. Your teaching must not only be educationally sound, but morally right as you see the right. Educational philosophy and ethics are mutually interdependent, but in this module they are treated separately in order to make it easier to deal with them.

The philosophy and the ethical standards you choose will not be developed apart from your innermost beliefs, attitudes, and values, nor will they remain constant once developed. This module is designed to help you develop the basic competencies you need in order to develop and maintain a personal philosophy of education and ethical standards.



ABOUT THIS MODULE

Objectives

[redacted]

Enabling Objectives:

1. After completing the required reading, demonstrate knowledge of the need for developing and maintaining a personal philosophy of education (*Learning Experience I*).
2. After completing the required reading, prepare a written statement expressing your personal **philosophy of education** and describing the behaviors you would exhibit as a teacher as a result of each belief (*Learning Experience II*).
3. After completing the required reading, critique the ethical standards implied in a 1927 teachers' contract and stated in the 1975 National Education Association's code of ethics (*Learning Experience III*).
4. Given a case study describing the actions of a particular teacher, critique that teacher's performance using your own personal philosophy of education and ethical standards (*Learning Experience IV*).
5. After completing the required reading, prepare a written statement expressing your personal **philosophy of vocational education** and describing the behaviors you would exhibit as a teacher as a result of each belief (*Learning Experience V*).

Resources

A list of the outside resources which supplement those contained within the module follows. Check with your resource person (1) to determine the availability and the location of these resources, (2) to locate additional references in your occupational specialty, and (3) to get assistance in setting up activities with peers or observations of skilled teachers, if necessary. Your resource person may also be contacted if you have any difficulty with directions, or in assessing your progress at any time.

Learning Experience I

No outside resources

Learning Experience II

Optional

A resource person and/or peers with whom you can discuss your educational beliefs and the actions you can take in support of these beliefs.

A teacher experienced in developing and maintaining a functional philosophy of education whom you can interview.

Learning Experience III

No outside resources

Learning Experience IV

Required

A resource person and 2–5 peers to work with in critiquing a case study.

A resource person to assess your competency in critiquing the performance of a teacher in a given case study.

Learning Experience V

Optional

Reference: Marland, Sidney P., Jr. *Career Education: A Proposal for Reform.* New York, NY: McGraw-Hill Book Co., 1975.

Reference: Strong, Merle E. (Ed.) *Developing the Nation's Work Force, Yearbook 5.* Washington, DC: American Vocational Association, 1975.

Reference: Law, Gordon F. (Ed.) *Contemporary Concepts in Vocational Education, First Yearbook of the American Vocational Association.* Washington, DC: American Vocational Association, 1971.

Reference: Barlow, Melvin (Ed.) *The Philosophy for Quality Vocational Education Programs, Fourth Yearbook of the American Vocational Association.* Washington, DC: American Vocational Association, 1974.

A resource person and/or peers with whom you can discuss your philosophy of vocational education.

Learning Experience VI

Required

An actual school situation in which you can develop an active personal philosophy of education.

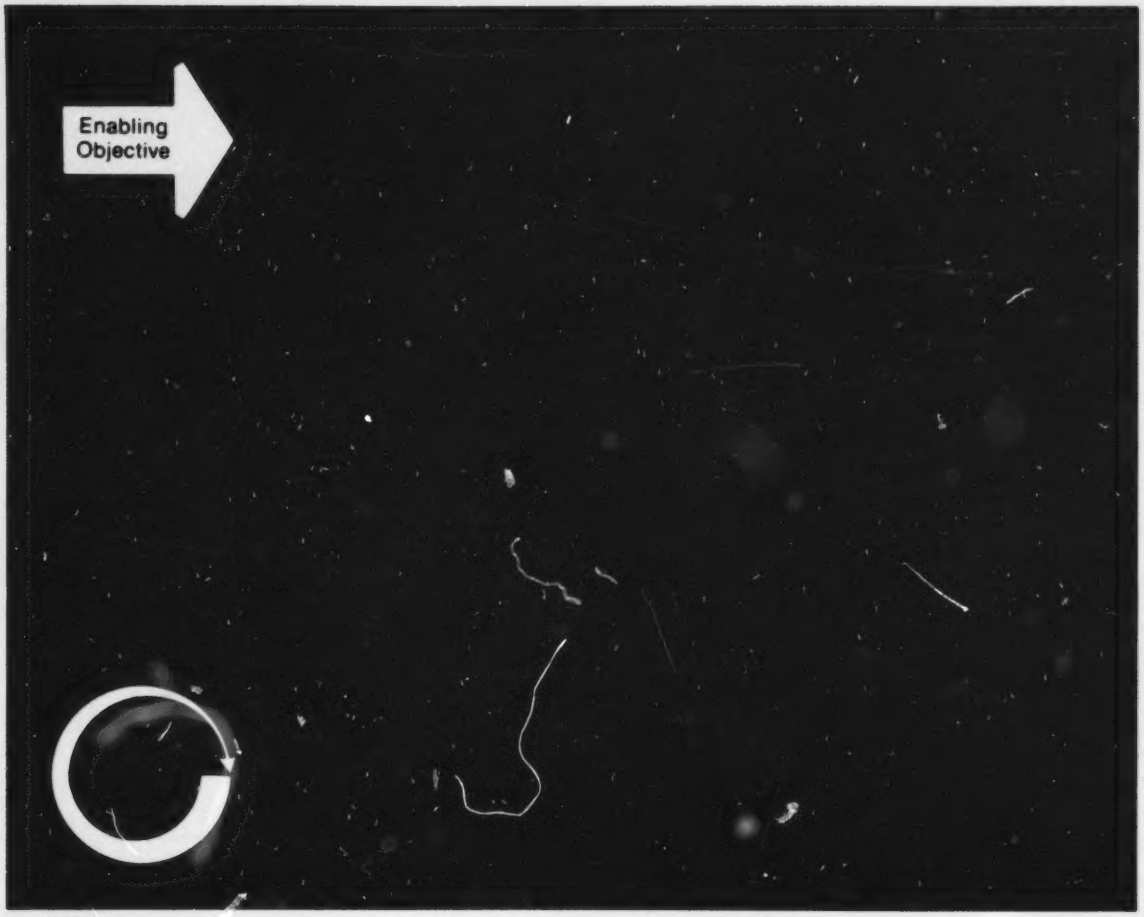
A resource person to assess your competency in developing an active personal philosophy of education.

This module covers performance element numbers 301–303 from Calvin J. Cotrell *et al., Model Curricula for Vocational and Technical Teacher Education: Report No. V* (Columbus, OH: The Center for Vocational Education, The Ohio State University, 1972). The 384 elements in this document form the research base for all The Center's PBTE module development.

For information about the general organization of each module, general procedures for their use, and terminology which is common to all 100 modules, see About Using The Center's PBTE Modules on the inside back cover.

Learning Experience I

OVERVIEW



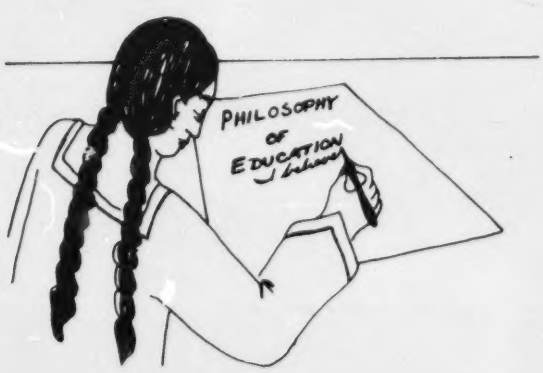
Activity

For information on the reasons for, and the factors to be considered and steps to be followed in, developing and maintaining a personal philosophy of education, read the following information sheet:

DEVELOPING AN ACTIVE PERSONAL PHILOSOPHY OF EDUCATION

Have you ever met a person who had **no** opinions or beliefs regarding education? Probably not. Since most adults attended school for many years themselves, pay the taxes which support public education, or have children who are students, they usually have opinions about what education is or should be. Thus, you probably have such opinions also. Most teachers have many beliefs regarding education. However, many have never taken the time to formulate in writing a **professional philosophy,** or set of beliefs, which they can **examine.** A philosopher once said, "We probably live our way into a system of thinking (a philosophy) rather than think our way into a pattern of living." The question is, can professional teachers who guide the learning of students afford this luxury?

In order to ensure that vocational teachers "think their way into a pattern of teaching," it is vital that each vocational teacher write out a list of his or her beliefs regarding both education in general and vocational education in particular. The process of organizing your beliefs into a written philosophy generally accomplishes several key things: (1) it allows you to think about all that you believe in a **systematic** way; (2) having to **write** each belief down forces you to put vague beliefs into words, which allows you to **examine** them more closely and critically; and (3) with a list of written beliefs, you can compare these beliefs to see if they are **consistent** with each other.



This written philosophy can then be used to **guide your actions** as a teacher. By taking the time to recognize your beliefs, values, and attitudes, you can arrive at better educational decisions. Having a philosophy also allows you to act on the basis of rational thinking rather than on a spontaneous expression of "feeling." In addition, since values reinforce one another, having an established philosophy can give strength to your convictions, allowing you to make consistent decisions without repeatedly having to weigh all the factors involved.

Another reason for developing a personal philosophy of education is to assist you in **matching** your philosophy to the philosophy of a school system you work in or desire to work in. If there is a reasonable match between your personal philosophy of education and the philosophy of the educational institution in which you are employed, there is greater opportunity for job satisfaction and teaching efficiency.

Finally, having carefully developed a written philosophy of education makes it easier for you to **communicate** your beliefs to others. Because you have taken the time to think through your beliefs and check them for consistency, you are better prepared to support them. This is essential when you begin to apply for teaching positions. As part of the application process, you will be interviewed by the district's personnel director or some other hiring official. In order to determine if you are the candidate to be hired, this person will generally ask you a number of questions about your educational beliefs. If you have already prepared a written philosophy, you should be able to respond confidently and well to such questions.

Education as a Profession

A philosophy of education is often called a professional philosophy. Now, what exactly is a "professional" philosophy? A professional philosophy may be described as a set of beliefs which are in accordance with the tenets of one's profession.

As you develop your personal philosophy of education, you will want to examine each of the following criteria suggested by Lieberman[1] as characteristic of a profession. Measuring education in terms of each criterion should serve to help you decide how well education, at this time, meets the criteria of a profession. Various viewpoints are presented below in relation to several of Lieberman's criteria. You should make a personal decision as to your acceptance of, and commitment to, each of the criteria, and embody the principles expressed into your own philosophy.

- *A profession provides a unique, definite, and essential social service.*

  The social service provided by education is to teach the nation's youth in terms of the needs of society. Whether it provides a **unique** or **essential** social service has been argued.

- *A profession emphasizes intellectual techniques in performing its services.*

  There is an emphasis on intellectual techniques if one considers all information designed to tell teachers "how to teach," but some argue that teaching methodology is unnecessary if one is competent in subject material.

- *A profession requires a long period of specialized training.*

  To qualify for teaching in public elementary, junior, and senior high schools requires specialized training, but certification standards vary from state to state.

- *Both the individual practitioners of the profession and the occupational group as a whole have a broad range of autonomy.*

  Teachers have a considerable amount of autonomy, especially within the classroom, but this varies since they are accountable to the administrators, the board of education, and the public. These groups have the power to set up required curricula and compulsory standards.

- *The practitioners of the profession accept broad personal responsibility for judgments made and acts performed within the scope of the profession.*

  Most teachers accept responsibility for their acts; others feel that since they are acting in accordance with externally manufactured goals and standards, they need not be held personally accountable.

- *In a profession, there is an emphasis upon the service rendered rather than an economic gain to the practitioners. Professions are so organized that professional workers cannot avoid certain obligations regardless of their personal feelings.*

  Dedicated teachers feel they emphasize service rather than economic gain. Other people point to the three months' vacation each summer, and at teachers who are on strike demanding, among other things, higher salaries, and conclude that economic gain and personal status are being emphasized by teachers.

- *Professions possess a complex, systematic body of knowledge based on research.*

  Education is in the process of developing an extensive research base. One argument leveled against these efforts comes from people who feel that the humanistic nature of education excludes it from scientific analysis.

- *Professions have a comprehensive, self-governing organization or a professional association. Large groups such as professions need an orderly procedure to set standards for entry and exclusion, to promote high standards, and to raise the social and economic status of the group.*

  The National Education Association is a comprehensive, self-governing organization, but membership is not required, and its principles and policies are subject to interpretation at the state and local level. Furthermore, numerous other organizations exist, such as the American Federation of Teachers and the American Vocational Association, and there is no definite agreement among them as to standards.

  The professional organizations do provide mechanisms for continued professional development via meetings, workshops, and publications. However, since membership is not required, this does not reach all teachers, and some teachers do not, or cannot, take advantage of these services.

1. Adapted from Myron Lieberman, *Education as a Profession* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1956), pp. 1–8.

- *Professions have a written code of ethics or set of standards which have been classified and interpreted through concrete cases.*

  The NEA has a written code of ethics as do most, but not all, other professional teacher organizations. AVA, for example, does not have a code, but the National Association of Vocational Agriculture Teachers (NAVAT) has a specific "creed" which includes statements of an ethical nature as do some of the other AVA affiliated organizations. However, none of these organizations has a strong judicial body, so in effect, the profession does little to regulate itself.

  The conduct of medical doctors and lawyers, for example, is subject to review by a board of their peers, and violators of professional standards may be removed from practice in the profession. In the field of education, there is no tradition or legal basis for this kind of self-regulation. On the other hand, a different type of regulation or control does exist in that administrators have the power to recommend or not recommend tenure to teachers. Also, boards of education have the power to grant tenure, to hire, and with just cause, to fire even tenured teachers.

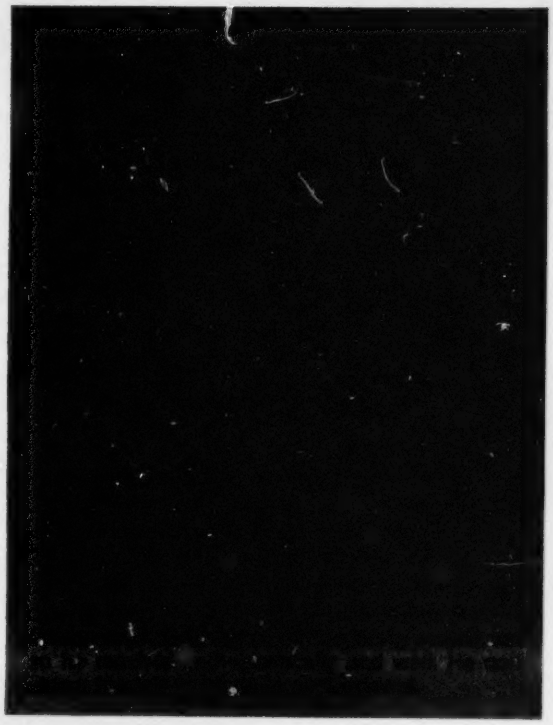
The foregoing characteristics of the profession are not intended to be all-inclusive. Other characteristics often associated with professions are that entry into the profession requires formal training, the professional practice is based on theory, and so forth. The main point is that, while education meets most of the criteria outlined quite well, there is still room for improvement. This, then, may be a challenge for all educators to assist in making education more professional. You may wish to include this goal in your personal philosophy of education.

We have said that in a profession, the **service** rendered is more important than **economic gain.** We have also said that some people feel that teachers are not professional because they strike for salary increases. However, the first statement doesn't say that economic gain is wrong; it just says it should be less important than the service rendered.

Angelo Gillie[2] makes a distinction between these two types of concerns. He says there are **professional concerns** (e.g., service rendered) and **employment concerns** (e.g., economic gain). According to Gillie, professional concerns relate directly to the students and their instruction. Employment concerns relate to salaries, benefits, contracts, etc. Although both may be important, professional concerns must take priority over employment concerns if education is to be considered a profession.

Matching the Philosophy and the Situation

The following examples describe two teachers with varying philosophies of education. Note whether their behavior is **consistent** with their beliefs.



2. Angelo C. Gillie, "Vocational Mission Versus Employment Concerns," *American Vocational Journal* 47 (October 1972): 37–38.

Since these two systems of beliefs, or philosophies, differ extensively, which is the most professional teacher: Mr. Thomas or Mr. Ernest? Consider these teachers in the following frames of reference: Mr. Thomas in School A, and Mr. Ernest in School B.

Now, reverse the positions and place Mr. Thomas in School B, and place Mr. Ernest in School A. How well does each fit? Consider the effect Mr. Thomas' individualistic beliefs would have on the morale and cooperative efforts of School B. Consider the effect Mr. Ernest's extra efforts would have on a community in which he doesn't live, or on students unable to stay for chess because they can't get a ride home. Either man could generate frustration or friction because his philosophy varied from the philosophy of the school.

The point is, even if a person has formulated a well-developed professional philosophy, there may still be a problem in implementation if that personal philosophy is not consistent with the philosophy of the institution. Two alternative solutions lie in (1) selecting a teaching position in keeping with your personal philosophy, or (2) given a position not in keeping with your personal philosophy, adhering to what exists while working constructively to change it.[3]

Thus, implementing a professional philosophy involves not only acting in a manner consistent with your beliefs, but doing so within the frame of reference of your school situation.

Maintaining a Personal Professional Philosophy

A mature and functional philosophy is achieved through an increased understanding of one's self and one's attitudes in terms of today's conditions. Since both you as an individual and society in general are constantly changing, your philosophy cannot remain static. Thus, you must periodically **revise** your professional philosophy in light of your current attitudes and values as well as in terms of current societal conditions.

You can maintain a functional professional philosophy which will serve you by following four simple steps. First, work toward an increased **understanding** of **yourself,** your values, your beliefs, and your attitudes. For example, your attitudes towards learners may change as you work with them. As you develop a sensitivity to the feelings of many different kinds of people, you may come to value abilities previously unrecognized.

Second, keep abreast of societal **trends.** Keep aware of population trends, new services and industries. Note changing attitudes. Recent examples have included attitude changes toward work, toward women, and toward the environment. Education must serve the current needs of society.

Third, keep abreast of **research** which has implications for education. For example, at one time many educators accepted the concept of a fixed intelligent quotient (IQ), while today many educators question the reliability of IQ tests. This has many implications for grouping and working with students. Thus, it is important that you keep up to date with research related to education. This may be accomplished through activities such as reading professional periodicals, being actively in-

3. To gain skill in selecting a teaching position that matches your professional beliefs, your abilities, and your goals, you may wish to refer to Module I–5, *Obtain a Suitable Teaching Position.*

volved in professional organizations, and through continuing education.[4]

The last and final step in maintaining a functional professional philosophy involves the process of **examining** your philosophy and **revising** it periodically. Your beliefs will change and evolve as you continue to grow professionally. Thus, one does not develop a philosophy which will last for the duration of one's professional career. Rather, one develops a professional philosophy based on current beliefs, and then periodically revises it as beliefs and conditions change.

4. To gain additional skill in the techniques for keeping up to date in your profession and in your occupational specialty, you may wish to refer to Module I–1, *Keep Up to Date Professionally.*

The following items check your comprehension of the material in the information sheet, Developing an Active Personal Philosophy of Education, pp. 6–10. Each of the four questions requires a short essay-type response. Please respond fully, but briefly.

SELF-CHECK

1. What is the purpose of developing a personal philosophy of education?

2. Assume that one day you walk into the teachers' lounge and discover a group of teachers heatedly discussing whether or not teaching is a profession. As you enter, one of the teachers turns to you and demands, "What do **you** think?" How would you respond?

3. How might a personal philosophy of education which differs widely from the philosophy of the school by which you are employed cause a problem?

4. Why is it important for vocational teachers to periodically assess their personal philosophies of education?

NOTES

Compare your written responses on the Self-Check with the Model Answers given below. Your responses need not exactly duplicate the model responses; however, you should have covered the same **major** points.

MODEL ANSWERS

1. The purpose of developing a professional philosophy is to organize a set of educational beliefs based on your attitudes and values. Writing your philosophy out will assist you in formulating a consistent set of beliefs. The process of writing out this philosophy also aids in clarification, and promotes behavior consistent with beliefs.
2. If you chose to support the resolution, you could have supported your answer on the basis that education is commonly considered a profession; thus, it is the job of professional educators to make it more professional. You might support the resolution on the basis that education meets most of the criteria of a profession because it provides a unique and essential service to society, it emphasizes intellectual skills in performing this service, and it requires a period of specialized training. In general, teachers have a considerable amount of autonomy, accept responsibilities for their professional decisions, and emphasize service more than gain.

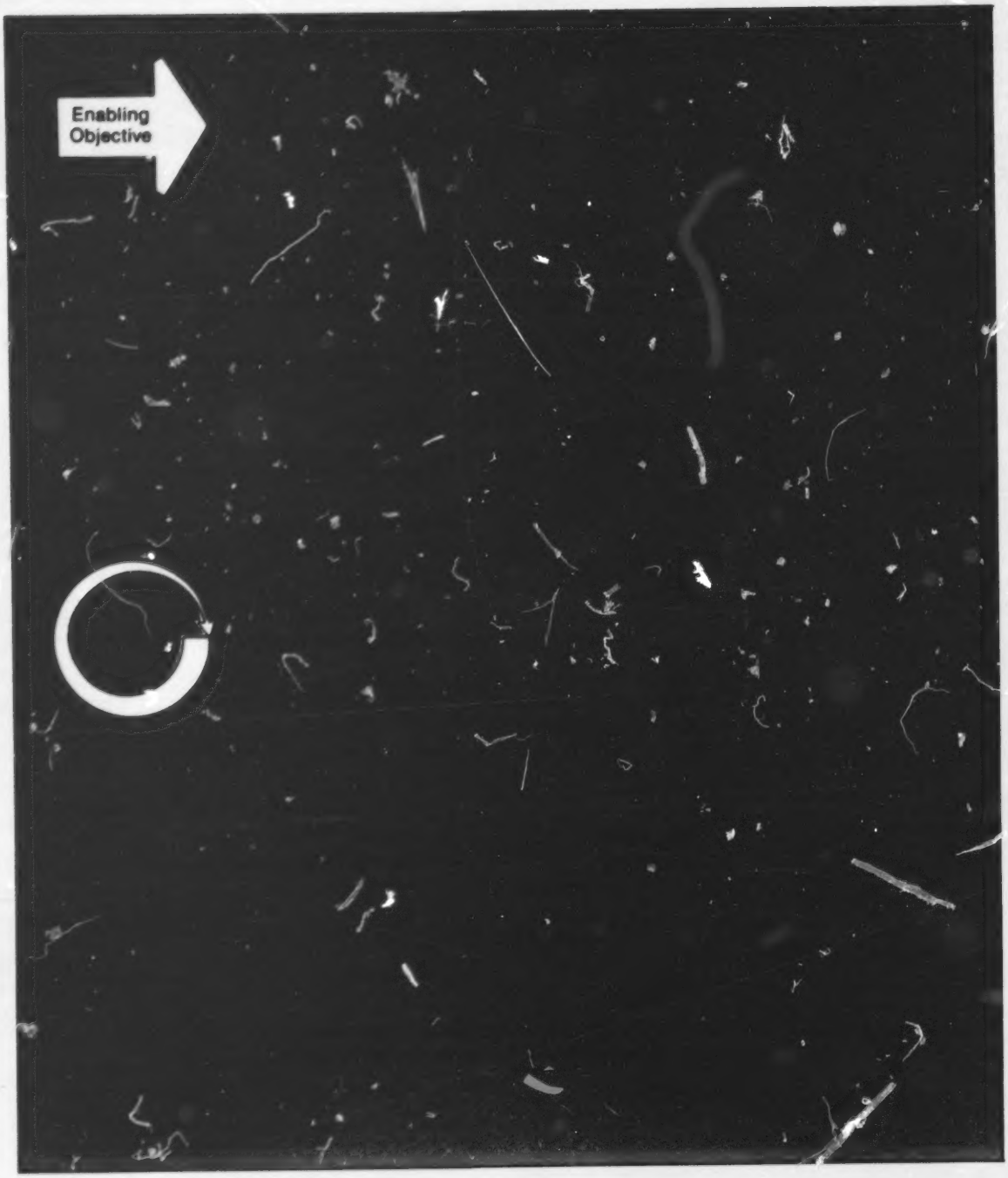
   If you chose **not** to support the resolution, you may have supported your answer on the basis that it is not possible for education to meet all the criteria for becoming a profession. For example, it is not likely that all teachers will ever belong to a professional organization. In addition, since education is such an applied field, and because of its humanistic nature, its research base is questionable. Also, education does not have a strong judicial body which enforces a code of ethics.
3. If your personal philosophy of education differs from the school's philosophy of education, it may be very difficult for you to implement your philosophy through actions. Implementing your philosophy may cause problems with the administration and/or members of the community. Even though you may feel your actions are very professional and they may be considered professional in some schools, you might be criticized for your actions. This is very apt to limit your job satisfaction.
4. A philosophy changes and evolves as your beliefs, attitudes, and values change, so it must be periodically updated. Also, society is constantly changing, so the implementation of your philosophy or your actions may need to change to correspond with current societal needs.

LEVEL OF PERFORMANCE: Your completed Self-Check should have covered the same **major** points as the model responses. If you missed some points or have questions about any additional points you made, review the material in the information sheet, Developing an Active Personal Philosophy of Education, pp. 6–10, or check with your resource person if necessary.

NOTES

Learning Experience II

OVERVIEW



Activity

For information describing the steps to follow in developing a preliminary personal philosophy of education, read the following information sheet:

DEVELOPING A PERSONAL EDUCATIONAL PHILOSOPHY

The actual development of your personal philosophy of education can be accomplished by following a few simple steps. The first step is to break down the topic. To ask yourself, "What do I believe about education?" is too broad a question. One way to handle this is to break the topic down into categories similar to those which follow.

- Program Planning, Development, and Evaluation
- Student Instruction (Planning, Execution, Evaluation)
- Instructional Management
- Student Guidance
- School-Community Relations
- Student Vocational Organizations
- Professional Role and Development
- Coordination of Cooperative Vocational Education Programs

For each of these categories, you need to ask yourself specific questions as to what you believe. Let's use "Program Planning" as an example of the type of questions you should ask—

- What are the **major purposes** of program planning?
- What is the **value to society** of program planning?
- Who has the **major responsibility** for planning vocational programs?
- What is **your role** in program planning?
- What are **your responsibilities** for program planning?
- What **basic principles** should govern program planning?

These are not the only questions, but by asking these types of questions, you should be able to begin generating a list of statements describing your philosophy of education. This is still not enough, however. Once you have generated this list of statements of beliefs, you need to subject these statements to a series of tests.

First, you need to carefully weigh each statement to determine if it truly expresses something you believe. Next, you need to compare the various statements to see if they are consistent with each other. Finally, you need to test each statement by asking four basic philosophical questions: (1) Does the statement reflect what is **real?** (2) Does the statement reflect what is **true?** (3) Does the statement reflect what is **good?** (4) Does the statement reflect what is **reasonable?**

For example, assume one of your statements reads, "I believe that democratic principles should be adhered to in program planning." You need to determine (1) if you truly believe that, (2) if the statement is consistent with your other statements, and (3) if, in terms of society's standards, the statement reflects what is real, true, good, and reasonable. If any statement fails any of these tests, you need to revise or rework your statements accordingly.

At the end of this process, you should have a well-developed, written personal philosophy of education. However, it is recommended that you go one step further. If your philosophy exists only on paper it is of little functional value. You need to put that philosophy into practice, to **act** on the basis of your beliefs. Therefore, it is helpful to think through in advance how your statements of belief translate into attitudes and behaviors. For ex-

ample, if you believe that democratic principles should be adhered to in program planning, what will you attempt to do, and how will you act as a consequence?

These steps in developing a philosophy may be accomplished by using a worksheet such as the one given in Sample 1. The first (left-hand) column presents your beliefs (what you believe to be true) about education. These beliefs should be based on the **facts** as they are now known, though of course they are subject to change in the light of new information or new scientific data.

The second column indicates personal attitudes about each belief. Attitudes grow out of **personal opinions,** feelings, and reactions to experience. Attitudes reveal personal values . . . what you feel to be good or bad, valuable or useless, desirable or undesirable. Although attitudes are much less objective and fact-based than beliefs, they are indicators of future behavior.

The third column gives a list of things that are consistent with the expressed beliefs and attitudes which a teacher might **do** to develop or promote his or her beliefs about education.

By conscientiously going through the preceding process step by step, you will have developed a workable preliminary philosophy of education which you can then adapt and adjust as you teach and grow. During your teaching career, your philosophy shall change as you gain in experience, knowledge, and maturity. Your philosophy should become richer in depth and meaning, and a pattern or coherence should develop within it so that new experience and understanding can be accommodated readily.

SAMPLE 1

WORKSHEET FOR EDUCATIONAL PHILOSOPHY

BELIEFS ABOUT EDUCATION	STATEMENTS OF PERSONAL ATTITUDES	OBSERVABLE TEACHER BEHAVIORS
I believe the following to be true: The community expects planning for vocational education to be based on democratic principles.	I personally feel that: All individuals, regardless of race, sex, or inherent ability, are worthy of my help. It is my responsibility to help students to develop themselves to their fullest capabilities, whatever these capabilities are.	In my teaching, I will: Enroll many males (or females) in my vocational classes. Initiate a program to recruit minority students. Encourage laboratory facilities to permit handicapped students to benefit from the program.
Students respond positively to responsibility for their own development and education.	Students should be taught to take increasing responsibility for their own decisions and actions. I can help students to mature by giving them as much responsibility as they can handle.	Install a student-directed system to help manage the vocational laboratory. Individualize learning assignments to give students responsibility according to ability. Set up an enrichment program for post-secondary students so they can develop their own training plans and progress schedules.
An important stated goal of student vocational organizations is to develop leadership abilities in young people.	It is very valuable for people to have leadership qualities. All vocational students deserve the opportunity to develop the qualities of leadership. It is my responsibility to help students to develop leadership abilities.	Organize my student vocational organization to provide leadership opportunities for every member. Arrange training sessions in parliamentary procedure and other leadership skills. Assist my students in participating in vocational leadership events.

Using the steps outlined and Sample 1 in the information sheet, Developing a Personal Educational Philosophy, pp. 16–18, as a guide, complete the Worksheet for Educational Philosophy, pp. 19–22. In the left-hand column list your philosophical **beliefs** regarding each of the following eight educational areas.

1. Program planning, development, and evaluation
2. Student instruction (planning, execution, evaluation)
3. Instructional management
4. Student guidance
5. School-community relations
6. Student vocational organizations
7. Professional role and development
8. Coordination of cooperative education

Then, for each belief, ask yourself what **attitudes** (feelings, opinions) you hold that are related to that belief. List these in the middle column. Finally, determine what **behaviors** you would exhibit as a teacher as outcomes of the beliefs and attitudes, and list these in the right-hand column. Use as many additional sheets of paper as needed to complete this task covering each of the eight areas listed above.

WORKSHEET FOR EDUCATIONAL PHILOSOPHY

BELIEFS ABOUT EDUCATION	STATEMENTS OF PERSONAL ATTITUDES	OBSERVABLE TEACHER BEHAVIORS
I believe the following to be true:	**I personally feel that:**	**In my teaching, I will:**

BELIEFS ABOUT EDUCATION	STATEMENTS OF PERSONAL ATTITUDES	OBSERVABLE TEACHER BEHAVIORS
I believe the following to be true:	I personally feel that:	In my teaching, I will:

BELIEFS ABOUT EDUCATION	STATEMENTS OF PERSONAL ATTITUDES	OBSERVABLE TEACHER BEHAVIORS
I believe the following to be true:	I personally feel that:	In my teaching, I will:

BELIEFS ABOUT EDUCATION	STATEMENTS OF PERSONAL ATTITUDES	OBSERVABLE TEACHER BEHAVIORS
I believe the following to be true:	I personally feel that:	In my teaching, I will:

After you have completed your worksheet, use the Educational Philosophy Checklist, p. 23 to evaluate your work.

EDUCATIONAL PHILOSOPHY CHECKLIST

Directions: Place an X in the NO, PARTIAL, or FULL box to indicate that each of the following performance components was not accomplished, partially accomplished, or fully accomplished. If, because of special circumstances, a performance component was not applicable, or impossible to execute, place an X in the N/A box.

Name _____

Date _____

Resource Person _____

	LEVEL OF PERFORMANCE			
	N/A	No	Partial	Full
1. The teacher's statement of a personal educational philosophy included the following areas of professional concern:				
a. program planning, development, and evaluation	☐	☐	☐	
b. student instruction (including planning, execution, and evaluation)	☐	☐	☐	
c. instructional management	☐	☐	☐	
d. student guidance	☐	☐	☐	
e. student vocational organizations	☐	☐	☐	
f. school-community relations	☐	☐	☐	
g. professional development	☐	☐	☐	
h. coordination of cooperative education	☐	☐	☐	
2. For each of the stated beliefs in the philosophy, there were:				
a. statements of personal attitudes associated and consistent with the beliefs	☐	☐	☐	
b. examples of teaching behaviors appropriate to, and consistent with, the beliefs and attitudes	☐	☐	☐	
3. The completed statement of educational philosophy:				
a. expressed the teacher's own beliefs and principles	☐	☐	☐	
b. indicated the teacher's general acceptance of recognized democratic principles	☐	☐	☐	
c. indicated willingness to be committed to a philosophy of education	☐	☐	☐	
d. showed a commitment to serve the needs of students	☐	☐	☐	

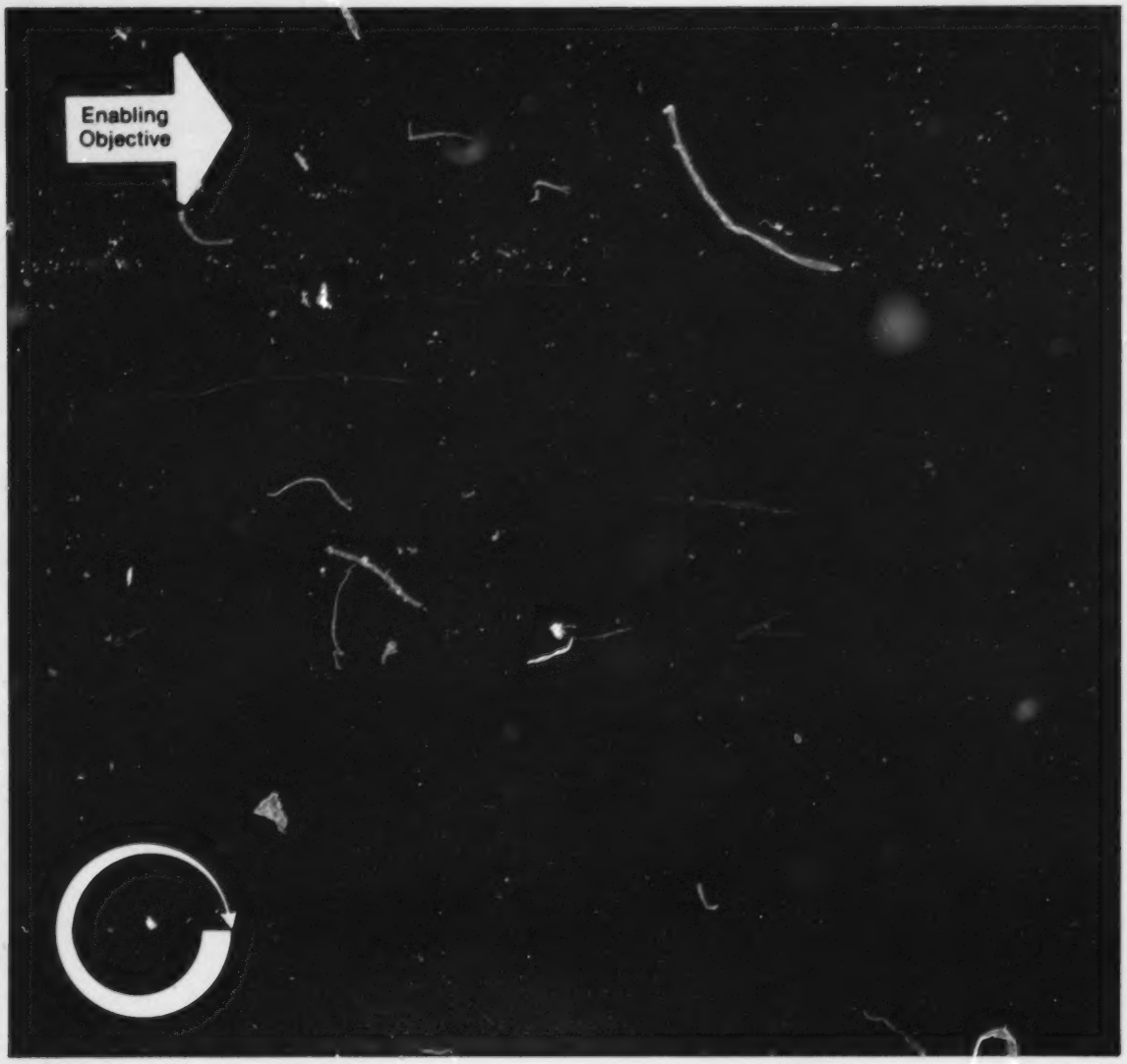
LEVEL OF PERFORMANCE: All items must receive FULL, or N/A responses. If any item receives a NO, or PARTIAL response, review the material in the information sheet, Developing a Personal Education Philosophy, pp. 16–18, and the reading in the previous learning experience, pp. 6–10, revise your statement of educational philosophy accordingly, or check with your resource person if necessary.

You may wish to clarify your educational philosophy by discussing with a small group of peers and/or your resource person your beliefs and how you will put your beliefs into action. If these peers also have developed personal philosophies of education, you can compare and discuss these philosophies. To guide discussion, you may wish to use the series of tests described on p. 16.

You may wish to arrange with your resource person to meet with and interview an experienced teacher who has successfully developed and maintained a personal philosophy of education. You could discuss with this teacher how well he or she has succeeded in acting on the basis of his or her philosophy. This teacher could also review your completed philosophy worksheet and assist you in determining how realistic your stated behaviors are.

Learning Experience III

OVERVIEW

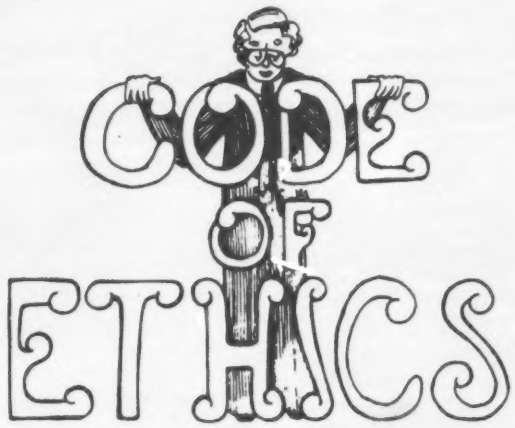


Activity

For information on the criteria to use in developing a good code of ethics, read the following information sheet:

FORMULATING A PROFESSIONAL CODE OF ETHICS

One of the characteristics of a profession is that it must have a code of ethics which has been developed and is enforced by the professional group. Such codes serve a variety of purposes. They assist in orienting the newly-initiated to professional rights and obligations. They provide the profession with a basis for excluding an incompetent practitioner, and for defending the professional who is unjustly attacked. They also serve as a guide to laypersons in understanding the profession.



Some of the criteria for a good code of ethics include the following.

- A good code must be clear, explicitly differentiating between ethical and unethical conduct. It must lay down principles which are definite enough to be applied in a variety of specific cases. It must avoid ambiguity.
- A good code should assume agreement on professional policy only where such agreement exists. Policies on which professionals may differ are not included.
- A good code must avoid insisting upon unreasonable standards of behavior for the practitioners. This does not mean that the code will not require some sacrifice on the part of the professional.
- A good code should deal only with behavior which bears an unmistakable relationship to professional conduct. It should not be used to regulate the nonprofessional lives of the practitioners.
- A good code should not confuse undesirable patterns of behavior with unethical ones. Since every good code should be enforced, the violation of a provision should justify disciplinary action by the profession against the violators.
- A good code should be complete in the sense that it does not neglect any important ethical problems of the profession.
- A good code should protect competent practitioners. It should not regard lay popularity as the test of professional integrity and competence.
- A good code is not static. It must be modified frequently to keep it in accord with the changing standards of society and the profession.

The code of ethics of the National Education Association (NEA) is sometimes assumed to be "the" code of ethics of the teaching profession. This assumption probably results from the fact that NEA reaches such a broad spectrum of educators. Also, many state associations which are affiliated with the NEA organization adopt its code of ethics, or one very similar to it.

The NEA code is periodically reviewed and revised. The constitution of NEA contains provisions "to censure, suspend, or expel a member for violation of the *Code of Ethics of the Education Profession*." An NEA review board has the authority "to vacate, censure, lift suspension, or reinstate a member."

While these provisions and the authority exist, their effect and influence on members of the profession is quite limited for at least two reasons. First, the authority available has been only rarely used, and second, loss of NEA membership poses no real sanction against a member, because membership is **not** required in order to teach. In fact, many teachers never join NEA and, hence, the association is powerless to suspend or expel someone who is not a member in the first place.

Read the following sample of a 1927 teachers' contract, and the current NEA code of ethics, pp. 28–29. As you read, remember the criteria for a good code of ethics, and note the differences in ethical standards implied in the 1927 teachers' contract and stated in the NEA code of ethics.

CONTRACT AND CODE OF ETHICS

EX-TEACHER REFLECTS ON STIFF 1927 CONTRACT

Lakewood, Colorado (AP)—Male teachers could go courting one night a week if they attended church regularly, but women teachers were not to keep company with men at all.

These were two of the regulations in Samuel M. Barbiero's contract when he began teaching school in 1927 in the now-vanished community of Mount Harris near Steamboat Springs in the Colorado Rockies.

Barbiero, who recently retired as supervisor of the pupil personnel department of the Jefferson County Public Schools, found a copy of his first contract while sorting mementos of his 47 years in teaching.

Here are some of the contract's provisions:

"Women teachers are not to keep company with men and agree to be home between the hours of 8 p.m. and 6 a.m. unless attending a school function.

"Women teachers agree not to get married. This contract becomes null and void immediately if a woman teacher marries.

"All school employees are not to leave town at any time without the permission of the chairman of the school board.

"(The teacher) agrees not to smoke cigarettes.

"This contract becomes null and void immediately if the employee is found drinking alcoholic beverages.

"Women teachers are to dress and conduct themselves in a puritanical manner as follows: not to dress in bright colors; not to dye her hair; to wear at least two petticoats; not to wear dresses more than two inches above the ankle; not to use face powder, mascara or paint the lips.

"Men teachers may take one evening a week for courting purposes, providing they attend church regularly or teach a Sunday school class.

"(The teacher agrees) to keep the classroom clean, to sweep the classroom floor at least once daily, to scrub the classroom floor once a week with hot water and soap, to clean the blackboards at least once daily and to start the fire at 7 a.m. so the room will be warm at 8 a.m. when the patrons arrive; to carry out the ashes at least once daily and shall perform other duties as prescribed by the board of education.

"Each teacher should lay aside from each pay a good sum of his earnings so he will not become a burden to society."

For meeting all the contract's provisions, the pay was $120 a month, Barbiero recalled.

But there wasn't much grumbling about the contract terms, he said.

"Jobs were not easy to come by, and at least you knew you had a warm place to spend the winter."

CODE OF ETHICS OF THE EDUCATION PROFESSION

Adopted by the
NEA Representative Assembly, July 1975

PREAMBLE

The educator, believing in the worth and dignity of each human being, recognizes the supreme importance of the pursuit of truth, devotion to excellence, and the nurture of democratic principles. Essential to these goals is the protection of freedom to learn and to teach and the guarantee of equal educational opportunity for all. The educator accepts the responsibility to adhere to the highest ethical standards.

The educator recognizes the magnitude of the responsibility inherent in the teaching process. The desire for the respect and confidence of one's colleagues, of students, of parents and of the members of the community provides the incentive to attain and maintain the highest possible degree of ethical conduct. The Code of Ethics of the Education Profession indicates the aspiration of all educators and provides standards by which to judge conduct.

The remedies specified by the NEA and/or its affiliates for the violation of any provision of this Code shall be exclusive, and no such provision shall be enforceable in any form other than one specifically designated by the NEA or its affiliates.

PRINCIPLE I
COMMITMENT TO THE STUDENT

The educator strives to help each student realize his or her potential as a worthy and effective member of society. The educator therefore works to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and the thoughtful formulation of worthy goals.

In fulfillment of the obligation to the student, the educator—

1. Shall not unreasonably restrain the student from independent action in the pursuit of learning.
2. Shall not unreasonably deny the student access to varying points of view.
3. Shall not deliberately suppress or distort subject matter relevant to the student's progress.
4. Shall make reasonable effort to protect the student from conditions harmful to learning or to health and safety.
5. Shall not intentionally expose the student to embarrassment or disparagement.
6. Shall not on the basis of race, color, creed, sex, national origin, marital status, political or religious beliefs, family, social or cultural background, or sexual orientation unfairly:
   a. Exclude any student from participation in any program;
   b. Deny benefits to any student;
   c. Grant any advantage to any student.
7. Shall not use professional relationships with students for private advantage.
8. Shall not disclose information about students obtained in the course of professional service, unless disclosure serves a compelling professional purpose or is required by law.

PRINCIPLE II
COMMITMENT TO THE PROFESSION

The education profession is vested by the public with a trust and responsibility requiring the highest ideals of professional service.

In the belief that the quality of the services of the education profession directly influences the nation and its citizens, the educator shall exert every effort to raise professional standards, to promote a climate that encourages the exercise of professional judgment, to achieve conditions which attract persons worthy of the trust to careers in education, and to assist in preventing the practice of the profession by unqualified persons.

In fulfillment of the obligation to the profession, the educator—

1. Shall not in an application for a professional position deliberately make a false statement or fail to disclose a material fact related to competency and qualifications.
2. Shall not misrepresent his/her professional qualifications.
3. Shall not assist entry into the profession of a person known to be unqualified in respect to character, education, or other relevant attribute.
4. Shall not knowingly make a false statement concerning the qualifications of a candidate for a professional position.
5. Shall not assist a non-educator in the unauthorized practice of teaching.
6. Shall not disclose information about colleagues obtained in the course of professional service unless disclosure serves a compelling professional purpose or is required by law.
7. Shall not knowingly make false or malicious statements about a colleague.
8. Shall not accept any gratuity, gift, or favor that might impair or appear to influence professional decisions or actions.

NOTES

Below is a list of Critique Questions to guide you in preparing a written critique concerning the ethics presented in the 1927 teachers' contract and in the NEA Code of Ethics.

CRITIQUE QUESTIONS

1. Is the code clear enough to be applied in a variety of situations?
   1927 Contract:

   NEA Code of Ethics:

2. Does the code assume agreement on professional policy only where there is such agreement within the profession?
   1927 Contract:

   NEA Code of Ethics:

3. Does the code of ethics avoid insisting upon unreasonable standards of behavior for the practitioners of the profession?
   1927 Contract:

   NEA Code of Ethics:

4. Does the code deal only with behavior which bears a direct relationship to professional conduct?
   1927 Contract:

NEA Code of Ethics:

5. Does the code deal with only **unethical** (rather than undesirable) patterns of behavior?
   1927 Contract:

   NEA Code of Ethics:

6. Is the code complete in the sense that it does not neglect any important ethical problems in the profession?
   1927 Contract:

   NEA Code of Ethics:

7. Does the code protect competent practitioners?
   1927 Contract:

   NEA Code of Ethics:

8. Is the code modified frequently to keep it current with the changing standards of society and the profession?
   1927 Contract:

   NEA Code of Ethics:

Compare your completed written critique of the code of ethics with the Model Critique given below. Your responses need not exactly duplicate the model responses; however, you should have covered the same **major** points.

MODEL CRITIQUE

1. The ethical conduct prescribed in the 1927 contract is painfully clear. Teachers signing this contract knew **exactly** how they had to conduct themselves.

   The 1975 code is also fairly clear; it outlines specific behaviors to be followed relative to each general belief. The weakest points are the qualifiers: what exactly is meant by "**unreasonably** restrain," "**unreasonably** deny," and "**reasonable** effort?"

2. The 1927 teachers' contract is not concerned with agreement within the teaching profession, but it probably represented public opinion in a particular community at a specific time. It perhaps can be safely assumed there was no such agreement within the teaching profession at that time.

   If it is assumed that the representatives to national and state NEA assemblies represent teachers in general, then this code assumes agreement within the profession which **does** exist. If this assumption is invalid, then this agreement does not necessarily exist. The fact that all teachers are **not** members of NEA might support the latter position.

3. Since the 1927 contract was not developed as a code of ethics for practitioners in the teaching profession, but rather represents an expression of conduct prescribed by a particular school board, it is perhaps unfair to measure it by this criterion. However, looking at the 1927 contract from a contemporary frame of reference, it certainly insists upon an unreasonable standard of behavior. This may have been less true in 1927. For example, the double standard of behavior for male and female teachers was probably more acceptable at that time.

   Most teachers would probably agree that the NEA Code of Ethics specifies only reasonable standards of behavior. However, the qualifying words (e.g., "just," "reasonable," etc.) could make the code reasonable or unreasonable depending on how they were interpreted.

4. Again, looking at the 1927 contract from a contemporary frame of reference, the rules concerning courting, smoking, dress, and marriage seem to have little to do with the teaching/learning process. However, if the teacher's chore in 1927 was to serve as a model for "right living" (which they felt they could define), then these rules are, indeed, relevant.

   The 1975 code seems to touch only on matters related to the professional conduct of teachers or to nonprofessional conduct clearly related to professional conduct. However, how "professional conduct" is defined changes as the role of the teacher in society changes. In 1927, a teacher's role was to serve as a model and train students to fit that model. Whether or not the 1975 code continues to cover professional conduct will depend on how much the role of the teacher changes.

5. The 1927 contract seems to deal more with undesirable behavior (as defined by the school district) than unethical conduct. However, a teacher who did not live up to those standards would undoubtedly be fired.

   The NEA code seems to be much closer to meeting this criterion. However, this would depend upon how the qualifiers in the code were interpreted.

6. The 1927 contract is very limited in the behavior which it covers, as it does not even touch upon the "teaching" aspects of the job.

   Various aspects of a teacher's functioning in relationship to students, to the profession, and to employment practices are included in the NEA code. The list may not be all-inclusive; especially lacking for vocational educators is the teacher's professional relationship with the business and industrial community.

7. This 1927 contract affords no such protection for practitioners.

   Protection is provided for competent practitioners in the NEA code. Of course, this again

is somewhat dependent upon how the qualifiers are interpreted.

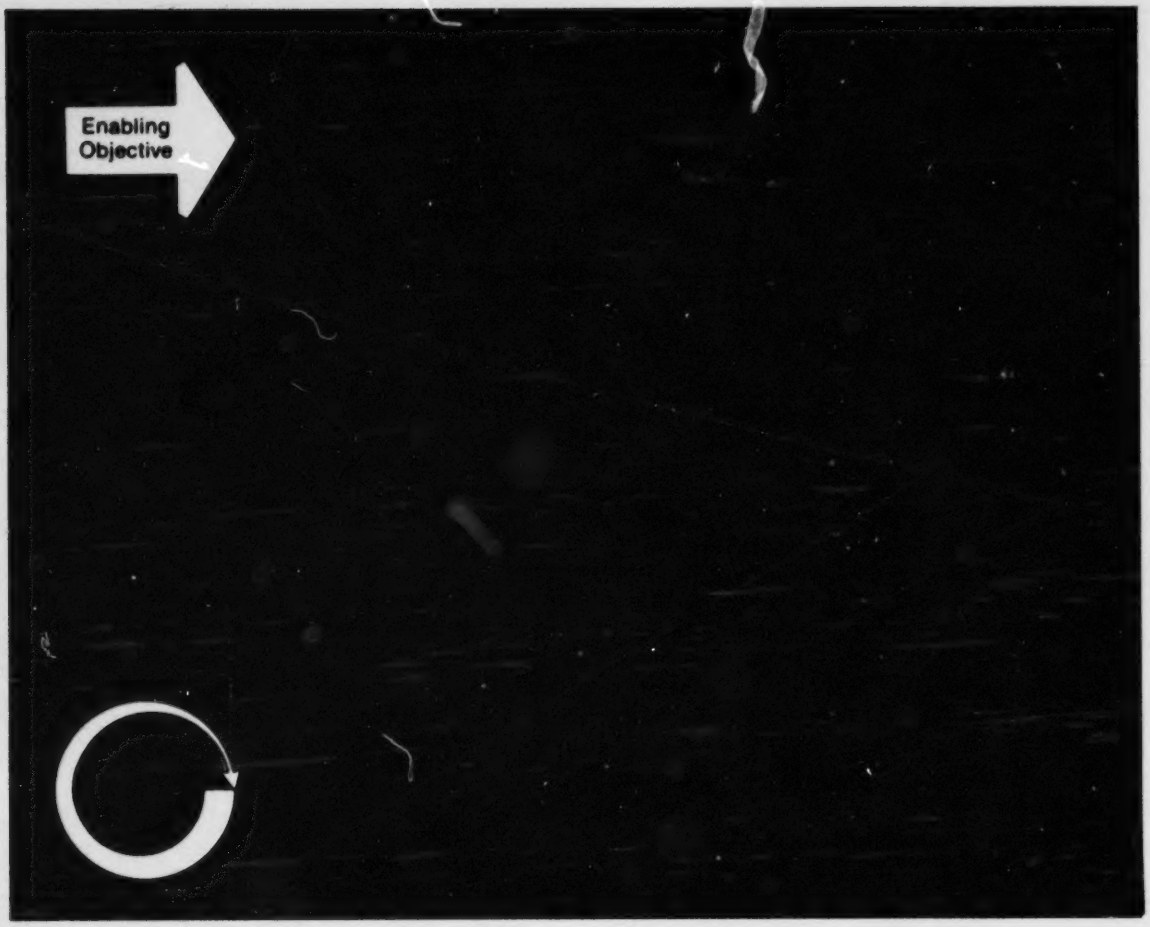
8. There are no provisions in the 1927 contract regarding revision, but it is reasonable to assume that, as the role of the teacher changed in the view of the community, changes would be reflected in future teacher contracts.

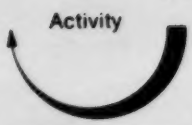
   The NEA code is periodically updated and brought before a national convention for adoption.

LEVEL OF PERFORMANCE: Your completed critique should have covered the same **major** points as the model responses. If you missed some points or have questions about any additional points you made, review the material in the information sheet, Formulating a Professional Code of Ethics, p. 26, or check with your resource person if necessary.

Learning Experience IV

OVERVIEW





Read the following Case Study to determine the educational philosophy portrayed by Virgil T. Fry, so that you will be able to critique his performance as a teacher.

CASE STUDY: WHO IS VIRGIL T. FRY?[5]

The remarkable facts about a man who is either a master teacher or a big fraud

I have never known a man more fascinating than Mr. Virgil T. Fry. His fascination grows daily because I have never met him.

Mr. Fry, you see, was my predecessor in a small Indiana high school. He was a teacher of the social studies, and he was fired for incompetency. I was brought in to take his place.

Dr. Kelwell, the superintendent of schools in Akara, first told me about Virgil T. Fry. "Fry," he said, "was a most impossible man to work with. I hope you will not be like him."

"What was his trouble?" I asked.

"Never anything in on time. Very hard man to work with. Never took advice," was the reply. Dr. Kelwell paused and leaned back in his chair. He shook his head violently: "Very poor professional spirit." He nodded as if to agree with himself, then repeated, "I hope you won't be like him."

The principal, Mr. Hasbolt, was considerably more blunt.

"You have a great chance here," he said. "Mr. Fry, your predecessor, was a very poor teacher. He antagonized everyone. Constant source of friction. I don't recall when we ever had a teacher here who created more dissension among our faculty. Not only his own department, either. Everyone in this building hated that man, I really do believe. I certainly hope you won't make the same mistakes." He wrung my hand vigorously as if to welcome me as a real relief from a most pressing and unpleasant problem.

The head of the social-studies department in which I worked was more like Dr. Kelwell than like Mr. Hasbolt. He merely hinted at Mr. Fry's discrepancies. "Very inadequate scholar. Very unsound. Apt to go off half-cocked," he mused.

"In what way?" I asked.

"Oh—lots of ways. You know. Crack-pot ideas. Poor tact in expressing them. You have a real opportunity here to do a good job. I certainly hope you won't make Fry's mistakes."

But if the head of my department was indirect, the head of the English department wasn't. "That man?" she sniffed. "He really was a terrible person. I'm not an old maid, and I'm not prudish, but Virgil T. Fry was a most intolerable person. He not only thought he could teach social studies and made a mess of it, but he also tried to tell me how to teach English. In fact, he tried to tell everyone how to do everything."

Miss Kennedy was neither an old maid nor prudish, and she was correct when she intimated that the rest of the staff felt as she did. Mr. Fry had insulted the music department, the science department, and above all the physical-education department.

Tiff Small was head of athletics. He was a fine man with whom I subsequently played a greal deal of golf and some tennis. He wouldn't discuss Fry. "That pansy!" and he would sniff his big nose into a wrinkle. "Pretty poor stuff."

Mr. Virgil T. Fry's landlady ultimately became my landlady, too, and she bore out everything the faculty had said about her former boarder: "Never cleaned his room up. Smoked cigarettes and dropped the ashes. I hope you don't smoke. You don't? Well, I'm certainly glad. But this Mr. Fry, my he was a hard man to keep house for. I pity the poor girl that gets him."

Remembering Tiff Small's insinuation, I asked my landlady if Fry ever went with girls. "Him? He courted like it was his sole occupation. Finally married a girl from Akara. She was a typist downtown. Had been to the University of Chicago. Very stuck-up girl, but not any better than she had to be, if you want my opinion. Quite a girl, and quite good enough for Virgil T. Fry."

As the year went on I learned more about Fry. He must have been a most objectionable person, indeed, for the opinion concerning him was unanimous. In a way I was glad, for I profited from his previous sins. Everyone was glad to welcome me

5. James A. Michener, "Who is Virgil T. Fry?" *The Clearing House* 16 (October 1941): 67–70.

into the school system and into the town, for, to put it baldly, I was a most happy relief from Virgil T. Fry.

Apart from his personality he was also a pretty poor teacher. I found one of his roll books once and just for fun distributed his grades along the normal curve. What a mess they were! He had 18% A's where he should have had no more than 8%! His B's were the same. And when I reached the F's, he was following no system at all. One person with a total score of 183 was flunked. The next, with a total score of 179, had received a C! And in the back of his desk I found 247 term papers he had never even opened! I laughed and congratulated myself on being at least more honest than my predecessor, even if I excelled him in no other way.

I was in this frame of mind when Doris Kelley, the sixteen-year-old daughter of a local doctor, came into my room one evening after school. "May I ask you a question?" she said.

"Of course."

"Maybe you won't like it," she replied hesitating a moment.

I laughed. "Certainly I will. What is it?"

"Why don't you teach the way Mr. Fry did?"

I was taken aback. "How did he teach?" I asked.

"Oh," was the answer, "he made everything so interesting!"

I swallowed and asked her to elaborate.

"Well, Mr. Fry always taught as if everything he talked about was of utmost importance. You got to love America when you got through a course with Mr. Fry. He always had a joke. He wasn't afraid to skip chapters now and then.

"He could certainly teach you how to write a sentence and a term paper. Much better than the English teachers, only they didn't like it very much. And did you read *books* when Mr. Fry taught you! Ten, maybe, a year, and all in the very kinds of things you liked best. Hitler, strikes, the Constitution, and all about crime. Just anything you wanted to read.

"And class was always so interesting. Not boring." She stopped and looked at me across the desk with a bit of Irish defiance in her eye.

She was a somewhat mature girl and I concluded that she had had a crush on this remarkable Mr. Virgil T. Fry. "Did all the pupils feel that way?" I asked her.

"I know what you're thinking," she said, smiling. "But you're wrong. Everyone liked him. Almost every one of them did. And the reason I came in to see you this evening is that none of us like the way you teach. It's all so very dull!"

I blushed. Everyone had been telling me what a fine job I was doing. I stammered a bit, "Well, Mr. Fry and I teach two different ways."

"Oh, no," she insisted, "it's not that. Mr. Fry really taught. He taught us something every day. I'll bet if you ask all the pupils they'll all say the same thing. He was about the only real teacher we had."

I became somewhat provoked and said a very stupid thing. "Then why was he fired?"

No answer.

"You did know he was fired, didn't you?"

Doris nodded.

"Why?" I repeated.

Doris laughed. "Don't you know? All the kids do." And she stood in the door, smiling. "Jealousy," she said.

I was alarmed. I wondered if the pupils really did dislike my teaching as much as Doris had implied. The next day in a class of which Doris was not a member I tried an experiment.

"We'll," I said, "we've now reached the end of the first unit. I wonder if it wouldn't be a good idea to go back to a discussion of the big ideas of this unit?"

I paused.

Not much response, so I added: "The way Mr. Fry used to do?"

Immediately all the pupils sat up and started to pay attention. Most of them smiled. Two of the girls giggled and some of the boys squirmed. They obviously wanted to accept my suggestion. "Tom," I asked, "will you take over?" for I had no idea what Mr. Fry's method was.

Tom nodded vigorously and came to the front of the room.

"All right," he rasped, "who will dare?"

"I will," said a girl. "I believe that Columbus came to the New World more for religious reasons than for commercial reasons."

"Oh!" groaned a group of pupils, snapping their fingers for attention. Tom called on one.

"I think that's very stupid reasoning, Lucille. Spain was only using religion as a mask for imperialism."

Lucille turned in her seat and shot back, "You wouldn't think so if you knew anything about Philip the Second."

And the debate continued until Tom issued his next dare. A pupil accepted and defiantly announced: "I think all that section about Spain's

being so poor at colonizing is the malarkey. Everything south of Texas except Brazil is now Spanish. That looks pretty good to me."

I winced at the word "malarkey" and the pupils winced at the idea. The tigers of Anglo-Saxony rose to the defense of the text and the challenging pupil did his best to stand them off.

A few nights later I drove some other pupils to a basketball game in a nearby city. One of the boys observed, as we were coming home: "Class has been much better lately. I sort of like history now."

"How do you mean, better?" I asked.

"Oh, more the way Mr. Fry used to teach."

"Was Mr. Fry such a good teacher?" I asked.

"Oh, boy!" chortled the crowd, all at once. And one continued, "Was he? Boy, he could really teach you. I learned more from him than my big brother did at the university, in the same course. That's a fact! I had to read more, too, but I certainly liked it."

"I always thought he was rather—well, sissy?" I observed.

"Fry? Oh, no!" the boys replied. "It's true he didn't like the athletic department and used to make some pretty mean cracks about athletes, but we all liked it a lot. No, Mr. Fry was a very good tennis player and could swim like a fish."

The question of reading bothered me. I had always aspired to have my pupils read a great deal, and here they were all telling me that last year they had read and this year they hadn't. I went to see Miss Fisher, the librarian, about it.

"No," she said, "the books aren't going out the way they did last year."

"Could it be that maybe Mr. Fry knew how to use the library better?" I asked.

"Oh, no!" was the laughing reply. "You're twice the teacher Mr. Fry was. All the staff thinks so. He was a terrible person around a library!"

This depressed me, and I sought for an answer outside the school. I went around that night to visit Dr. Kelley, Doris' father.

"The fact is," he said, "you're in a tough spot. Virgil T. Fry was a truly great teacher. You're filling the shoes of a master. I hear the children talking at the table and about the house. Fry seems to have been the only teacher who ever really got under their skins and taught them anything."

He paused, then added, "As a matter of fact, the pupils find your teaching rather empty, but I'm glad to say they think it's been picking up recently." He knocked out his pipe and smiled at me.

"Then why was Fry fired?" I asked.

"Difference of opinion, I guess," the doctor replied. "Fry thought education consisted of stirring up and creating. He made himself very unpopular. You see, education is really a complete social venture. I see that from being on the school board. Fry was excellent with pupils but he made a terrible mess of his adult relationships."

"You're also a father," I said. "Don't you think your daughter deserves to have good teachers?"

He lit his pipe again. "Of course, if we want the truth, I'd rather have Doris learn under Fry than under you. In the long run, she'd learn more." He smiled wryly. "At the same time, what she learns from you may be better for her in the long run than what she would have learned from Fry."

"May I ask you one question, Doctor?" I inquired. He assented. "Did you concur with Fry's dismissal?"

Dr. Kelley looked at me a long time and drew on his pipe. Then he laughed quietly. "I cut board meeting that night. I knew the problem was coming up."

"How would you have voted?" I persisted.

"I think I would always cut board meeting," he answered. "Fry was a disruptive force. He was also a very great teacher. I think the two aspects balanced precisely. I would neither hire him nor fire him. I wouldn't fight to keep him in a school and I wouldn't raise a finger to get him out of one."

I frowned.

He continued: "The fine aspect of the whole thing is that you, a beginning teacher, don't have to be all Fry or all yourself. You can be both a great teacher and a fine, social individual. It's possible."

Dr. Kelley laughed again as he showed me to the door. "Don't worry about it. And you may be interested to know that your superintendent, Dr. Kelwell, feels just as I do about the whole problem. He stood out at the last minute to keep Fry. Very reluctant to have him go."

I went home badly confused, and I have remained so ever since.

As I said before, I have never known a man so fascinating as Mr. Virgil T. Fry. Not a member of his faculty has a good word to say for him and not a pupil in any of his classes has an unkind word to say against him.

Select a group of 2–5 peers and arrange (1) for the peers to have a chance to read the case study on Virgil T. Fry, and (2) for the peers and your resource person to meet to discuss and critique Virgil T. Fry's performance.

During the discussion session, briefly explain (or provide each person with a written explanation of) your personal philosophy of education and your chosen code of ethical standards. (You may use a code of ethics you have developed, the 1975 NEA Code of Ethics, or a code of ethics recommended by your resource person.) Then, with the resource person acting as group leader, discuss each of the following points with your peers.

- Based on the information provided in the case study, what does Virgil T. Fry's personal philosophy of education seem to be?
- In what ways does Fry's philosophy conflict with the educational philosophies of his peers and of the school administrators?
- In what ways is Fry's behavior consistent, or in conflict, with your personal philosophy of education?
- In what ways is Fry's behavior consistent, or in conflict, with your ethical standards?
- Consider the areas in which Fry's behavior is in conflict with your philosophy or code of ethics. Do you consider Fry's behavior to be correct and, if so, what implications does this have for your philosophy? Or, do you consider Fry's behavior to be incorrect and, if so, how should he have behaved instead?

If peers are not available to you, you may answer the above questions in writing and provide your resource person with a copy of your written (1) philosophy, (2) code of ethics, and (3) critique of Fry's performance.

After you have completed your verbal or written critique, arrange to have your resource person evaluate your work. Give him/her the Critique Checklist, p. 41, to use in evaluating your work.

NOTES

CRITIQUE CHECKLIST

Directions: Place an X in the NO, PARTIAL, or FULL box to indicate that each of the following performance components was not accomplished, partially accomplished, or fully accomplished. If, because of special circumstances, a performance component was not applicable, or impossible to execute, place an X in the N/A box.

Name _____

Date _____

Resource Person _____

LEVEL OF PERFORMANCE

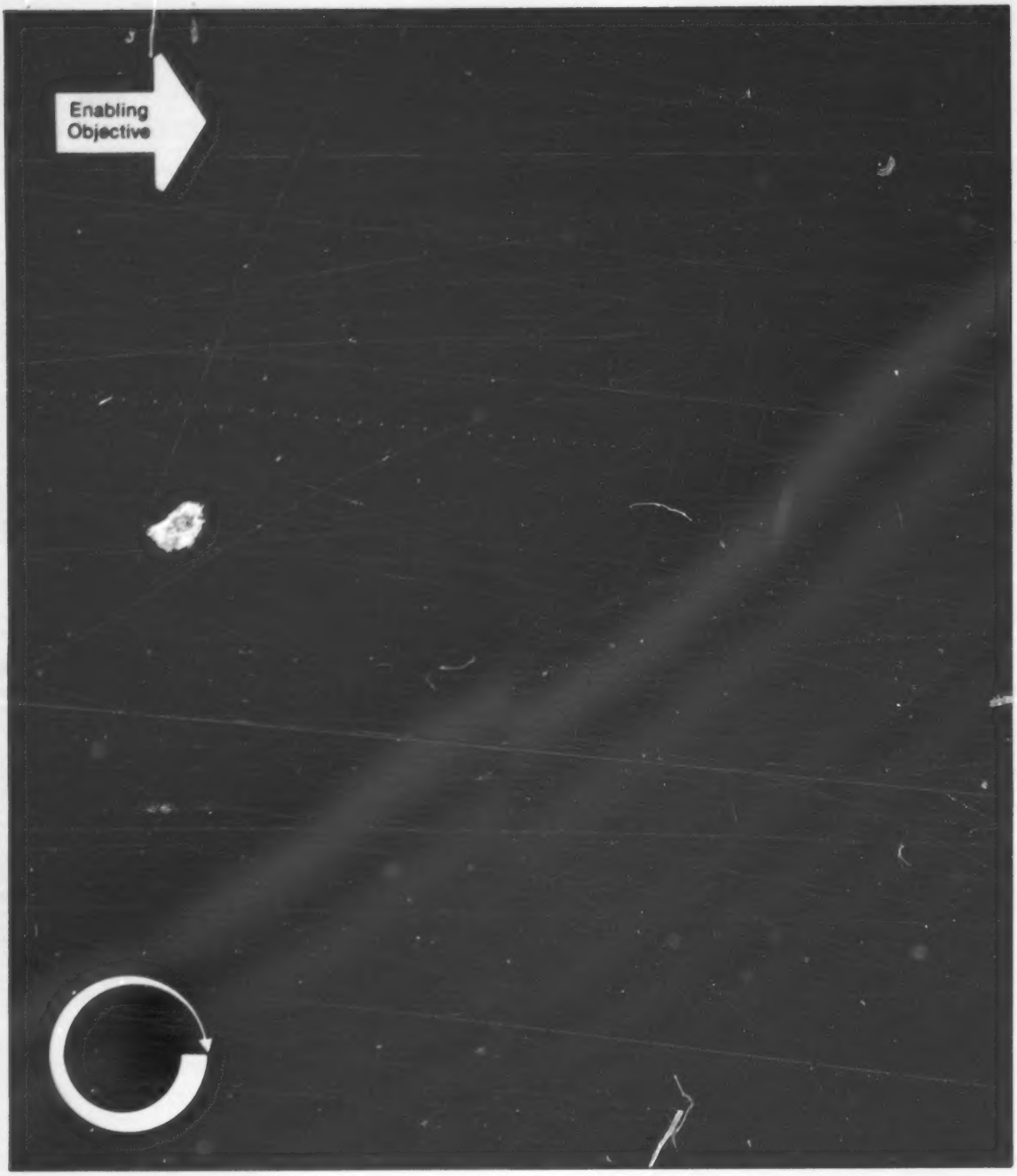
	N/A	No	Partial	Full
In critiquing Virgil Fry's performance, the teacher:				
1. determined the educational philosophy of Virgil T. Fry by analyzing his behavior	☐	☐	☐	
2. expressed ways in which Fry's philosophy was inconsistent with that of the school administration, faculty, and community	☐	☐	☐	
3. compared and contrasted his/her educational philosophy with that exhibited by Fry	☐	☐	☐	
4. compared and contrasted his/her code of ethics with that exhibited by Fry	☐	☐	☐	
5. arrived at some defensible conclusion about the quality and effectiveness of Virgil T. Fry's teaching	☐	☐	☐	

LEVEL OF PERFORMANCE: All items must receive FULL, or N/A responses. If any item receives a NO, or PARTIAL response, the teacher and resource person should meet to determine what additional activities the teacher needs to complete in order to reach competency in the weak area(s).

NOTES

Learning Experience V

OVERVIEW



Activity

For background information on the definition, goals, and principles of vocational education to use in developing your own philosophy, read the following information sheet:

DEVELOPING A PERSONAL PHILOSOPHY OF VOCATIONAL EDUCATION

Developing a written philosophy of vocational education becomes a relatively straightforward process after you have developed a philosophy of education. This is because vocational education is an extension and specific application of general education. As a basis for such a philosophy you will need, in addition to well-founded beliefs about education, a clear concept of vocational education, its goals and principles.

Definition of Vocational Education

The question is often asked, "What distinguishes vocational education from general education?" One way of expressing it is that education is **vocational** depending on the **intent** of the learner. If the learner intends to use the education to earn a living in an occupation, the education is vocational. The study of Latin may be vocational if the student intends to become a teacher of classic literature. Conversely, a course in computer programming would be a part of general education for a student who wanted to learn something about this subject in order to be a more intelligent citizen in a technological society. A formal definition of vocational education might be stated thus:

> Vocational education includes the knowledge and skills of a particular occupation, taught and learned in their practical and proper application to the work.

OR

> Vocational education is designed to improve the efficiency of an individual in a specific occupation. General education is of value to an individual regardless of the occupation which he or she is to follow.

It can be seen that there is no clear and rigid distinction between vocational education and general education. The difference is not that of subject matter, but one of objectives and focus. Each in its way is essential as preparation for a productive and rich life.

Recently, the concept of **career** education has assumed increased importance. Career education is a broader term than vocational education. The following functional definition of career education was accepted by the Chief State School Officers in 1974.[6]

> Career education is essentially an instructional strategy, aimed at improving educational outcomes by relating teaching and learning activities to the concept of career development. Career education extends the academic world to the world of work . . . A complete program of career education includes *awareness* of self and the world of work, broad orientation to occupations, *exploration* of selected clusters, career *preparation*, an understanding of the economic system of which jobs are a part, and placement for all students.

Most educators seem to agree that career education (1) should be experienced by all students from kindergarten through adult education, (2) involves more than simply skills training, and (3) emphasizes preparation for work. In this sense, vocational education is a part of career education and serves in the **career preparation** phase of students' development. Thus, the goals of career education can only be fulfilled by a strong and expanded system of vocational education available to all who need it.

6. Sidney P. Marland, Jr., *Career Education: A Proposal for Reform* (New York, NY: McGraw-Hill Book Co., 1974), p. 105.

Goals of Vocational Education

The broad goals of vocational education are generally agreed to be—

- to meet the manpower (or human power) needs of society
- to increase the options or choices available to each student.
- to serve as a motivating force to enhance learning of all types

In addition to these basic goals common to all of vocational education, each occupational service area and each course has its own goals and objectives.

The oldest and most widely accepted goal of vocational education is to provide a means for meeting the **manpower needs** of society. Always a major effort in every society, providing trained personnel has become increasingly difficult as the rate of change in manpower needs has accelerated. More formal training is required as the level of technology advances and as the need for unskilled workers declines while the need for semiskilled and skilled workers rises.

Automation and mechanization are selective, and manpower forecasting is not a highly accurate science, so imbalances in the number of trained workers needed in specific occupations remains a constant challenge. Vocational educators are meeting this challenge by devising new occupational programs and continually revising existing ones. Recent federal legislation has required vocational educators to expend additional effort on training certain segments of society such as youth, the handicapped, and the disadvantaged. Training workers for the new post-industrial society is a great and still not completely fulfilled function of vocational education.

The second broad goal of vocational education is that of increasing the available **options** or choices for each individual. Greater freedom of choice permits an enriched and varied life—one more adaptable to personal development and societal change. Individual options are increased by such factors as verbal ability, physical ability, manipulative skill, mental and physical health, and income above the subsistence level. An individual's options are decreased or limited by such things as illiteracy, prejudice, social isolation, handicaps, and lack of job training. A major goal of American society is to minimize those factors which limit individual options, and provide people with experiences that give them increased life choices.

Vocational education provides these personal development opportunities in a number of ways. Vocational programs offer job training, enriched general education, and opportunity for increased income and occupational advancement. Vocational youth organizations offer opportunities for leadership and social development. Vocational education prepares people for "career ladders" that lead from lower to higher positions with increased opportunities and greater rewards (e.g., from carpenter's helper to journeyman carpenter, clerk to legal secretary, nurse's aide to registered nurse). It also trains individuals so they are able to shift from one career to another to take advantage of employment opportunities and allow for personal growth.

The third, and possibly least understood, of the goals of vocational education is that which suggests that the study of vocational education can help **interpret general education** to vocational students. As students progress through their vocational programs, many begin to see the need for the general education that they had previously rejected. As a result of vocational education, students can perceive the relevance of the basic academic skills of reading, writing, and computation, and the concepts of science, economics, and government.

This process may occur naturally, with little specific help from the vocational teacher. Often, however, the perceptive teacher can assist students in understanding how the skills of general education are important, not only for an occupation, but also for life.

Principles of Vocational Education

A principle is an accepted rule of action, a fundamental doctrine or tenet from which others are derived. A number of the principles of vocational education were ennunciated early in the movement and have stood the test of time. In *The Philosophy for Quality Vocational Education Programs*,[7] Melvin Barlow has selected a number of principles of vocational education first stated in the period between 1906 and 1917. It is worthwhile to reexamine these principles as you develop your own philosophy of vocational education.

Citizenship.—Vocational education supports, fosters, and promotes good citizenship. This concept of the productive worker as a law-abiding, tax-paying, stable member of society was embedded in the early rationale for vocational education. In the process of extending the educational system upward through the high school, proponents of vocational education moved to encourage occupational preparation as a part of the citizenship training program.

General education.—Thorough grounding in the basic general studies was regarded as a foundation upon which vocational education could build. As the education requirements for employment have risen through the years, the need for educational achievement has become even more essential. Vocational education is designed to promote and enhance general education and personal cultural growth.

Clientele.—An early vocational publication states that schools should be "open to all; sex, creed, color, and nationality should not debar anyone." This has been reemphasized in recent vocational legislation which states that vocational education is intended for "all people of all ages in all communities."

Theory and practice.—The concept of combining the "theory of doing" and the "practice of doing" in the curriculum was a modern idea in 1908. It is still a valid concept today. The intent of instruction was to produce an exceptional craftsperson who could advance to positions of increasing responsibility. Provision for theory and practice in vocational education makes for efficient learning and provides a strong foundation for continuing occupational development.

Cooperation.—The concept of cooperation among employer, employee, and educator was acknowledged as indispensable to quality vocational education. Advisory committees and community interaction committees have emerged from such ideas.

A national problem.—Because of the difficulty for states and local school districts to develop vocational education programs, and the need for a highly trained labor force, vocational education was thought to be a national responsibility—one requiring federal funding and developed through federal legislation. Through the years, the concept of vocational education as a national concern has not diminished. The demands for an educated labor force have become stronger, the nation's workers have become increasingly mobile, and the need for vocational education in every state has become more acute.

Individualized instruction.—The concept of individualized instruction has long been considered an integral part of vocational education. For example, as early as 1908 the view was expressed that "most of the instruction must be individual rather than group to adapt it to the varied abilities and shop experiences of the pupil." In recent years, individualized instruction has received great emphasis at every level of education.

Vocational instructors.—An important qualification for vocational instructors was, and still is, extensive experience in the occupation. It is also desirable that the teacher have wide-ranging personal skill in practical application.

Class distinction.—Vocational education is opposed to the promotion of class distinction. An early principle of vocational education leaders was to develop a training system in which students were not divided by class lines or social distinctions.

These are some of the basic principles upon which contemporary vocational education is built. To maintain its vitality, the system must allow for changes in the industrial, technological, agricultural, social, and economic structure of our society. This has been done by reinterpreting the proven principles of vocational education in the light of societal changes.

One way this reinterpretation takes place is through federal vocational legislation—from the

7. Melvin F. Barlow, (Ed.), *The Philosophy for Quality Vocational Education Programs, Fourth Yearbook of the American Vocational Association* (Washington, DC: American Vocational Association, 1974), pp. 19–22.

landmark Smith-Hughes Act of 1917 through subsequent major vocational bills. In 1917 for example, when the first vocational legislation was developed, vocational education was conceived as a program for high school students and employed adults. At that time it would have been absurd to propose a post-secondary program since only 20 percent of the age group attended high school and an even smaller proportion went on to advanced training. Over the years, as the number of students increased and society needed more highly trained people, the need for vocational education at the community college level became evident.

Note that the principle of preparing people for employment is unchanged, but the principle was reinterpreted to meet changing needs by increasing the number of programs and making them available at different levels.

It follows that, as new interpretations of vocational principles evolve, new ways of implementing these principles must be developed. Evolution of philosophy, however gradual, is ultimately reflected in changed action. The quality of vocational education is directly related to the way in which teachers and administrators deal with the necessary change. They must understand the nature of the reinterpreted principles, and carefully match the programs they implement to contemporary principles of vocational education.

Your own philosophy of vocational education may be drawn from a number of sources, but as it develops and matures it will be a unique and personal set of beliefs, principles, attitudes, and values. Your ideas will be enriched by contact with leaders in vocational education through your reading. Association with educators and teaching colleagues will allow you to refine your philosophy and subject it to the scrutiny of others. Your life experience, as an individual, as a citizen, and as a teacher in the classroom will provide opportunity for philosophical growth and change.

From these and many other sources, you can develop a well-founded and integrated philosophy. Such a philosophy, however, will not mature of its own accord. It needs to be nurtured by new experiences, cultivated to stimulate growth, and periodically reexamined for vitality and strength.

You may wish to read one or more of the following supplementary references:

- For a more complete understanding of the principles on which vocational education is based, read Cross, "Goals and Roles of Vocational Education," in Strong (Ed.), *Developing the Nation's Work Force*, pp. 325–335.
- For a discussion of the philosophical implications of federal vocational education legislation, read Beaumont, "Philosophical Implications of the Vocational Education Amendments of 1968," in Law (Ed.), *Contemporary Concepts in Vocational Education*, pp. 12–17.
- For a better understanding of the concept of career education and its relation to vocational education, read Marland, *Career Education: A Proposal for Reform*, pp. 83–106.
- For a concise review of current issues in vocational education, read Barlow, (Ed.), *The Philosophy for Quality Vocational Education Programs*, pp. 261–279.

Prepare a position paper, or statement, of your personal philosophy of vocational education. Your statement should be as complete as possible, but should be couched in general terms. It should, of course, be consistent with your philosophy of general education. Remember, you are not being asked to plan a vocational program, but to express your beliefs and principles. The questions that follow are designed to guide your thinking and help you organize your thoughts.

- **What** is vocational education?
- **For whom** should vocational education be provided?
- What are the **values** of vocational education?
- How should vocational education be **related to** the total education program?
- What should be the **bases** for developing and offering vocational education programs?
- **Who** should be involved in control of vocational education?

After you have prepared a draft of your statement, compare it with your philosophy of general education. Check the two for consistency. If necessary, revise the philosophies accordingly.

Using your completed philosophy of vocational education, write an example of the behavior you would exhibit as a teacher as a result of each of your major beliefs. (For example, if you believe that vocational education should be provided to handicapped youth, you might reorganize your program and facilities to accommodate the handicapped, and inform potential students of the opportunities for training and jobs in your occupational area.)

You may wish to meet with a small group of 2–4 peers and/or with your resource person to discuss the philosophy of vocational education in general, and your personal philosophy in particular. Individuals in the group can compare and contrast elements of their philosophies and present the reasoning they used in the development of their beliefs. Your resource person may serve as moderator, questioner, and clarifier in the discussion session.

After you have developed your position paper, use the Vocational Education Philosophy Checklist, p. 49, to evaluate your work.

VOCATIONAL EDUCATION PHILOSOPHY CHECKLIST

Directions: Place an X in the NO, PARTIAL, or FULL box to indicate that each of the following performance components was not accomplished, partially accomplished, or fully accomplished. If, because of special circumstances, a performance component was not applicable, or impossible to execute, place an X in the N/A box.

Name _____

Date _____

Resource Person _____

LEVEL OF PERFORMANCE

	N/A	No	Partial	Full
1. The teacher's statement of personal philosophy of vocational education included the following concerns:				
a. the **nature** of vocational education	☐	☐	☐	
b. **for whom** vocational education should be provided	☐	☐	☐	
c. the **values** of vocational education	☐	☐	☐	
d. **relation** of vocational education to general education	☐	☐	☐	
e. the **bases** for developing and offering vocational programs	☐	☐	☐	
f. **who** should be involved in the control of vocational education	☐	☐	☐	
2. The teacher's philosophy of vocational education was consistent with his/her philosophy of general education	☐	☐	☐	
3. The examples of the teacher's professional behaviors were consistent with his/her philosophy of vocational education	☐	☐	☐	
4. The completed written statement of vocational philosophy:				
a. expressed the teacher's own beliefs and principles	☐	☐	☐	
b. included an example of supporting behavior for each major belief	☐	☐	☐	
5. The philosophy and supporting behaviors gave evidence of the teacher's general acceptance of recognized principles of vocational education	☐	☐	☐	

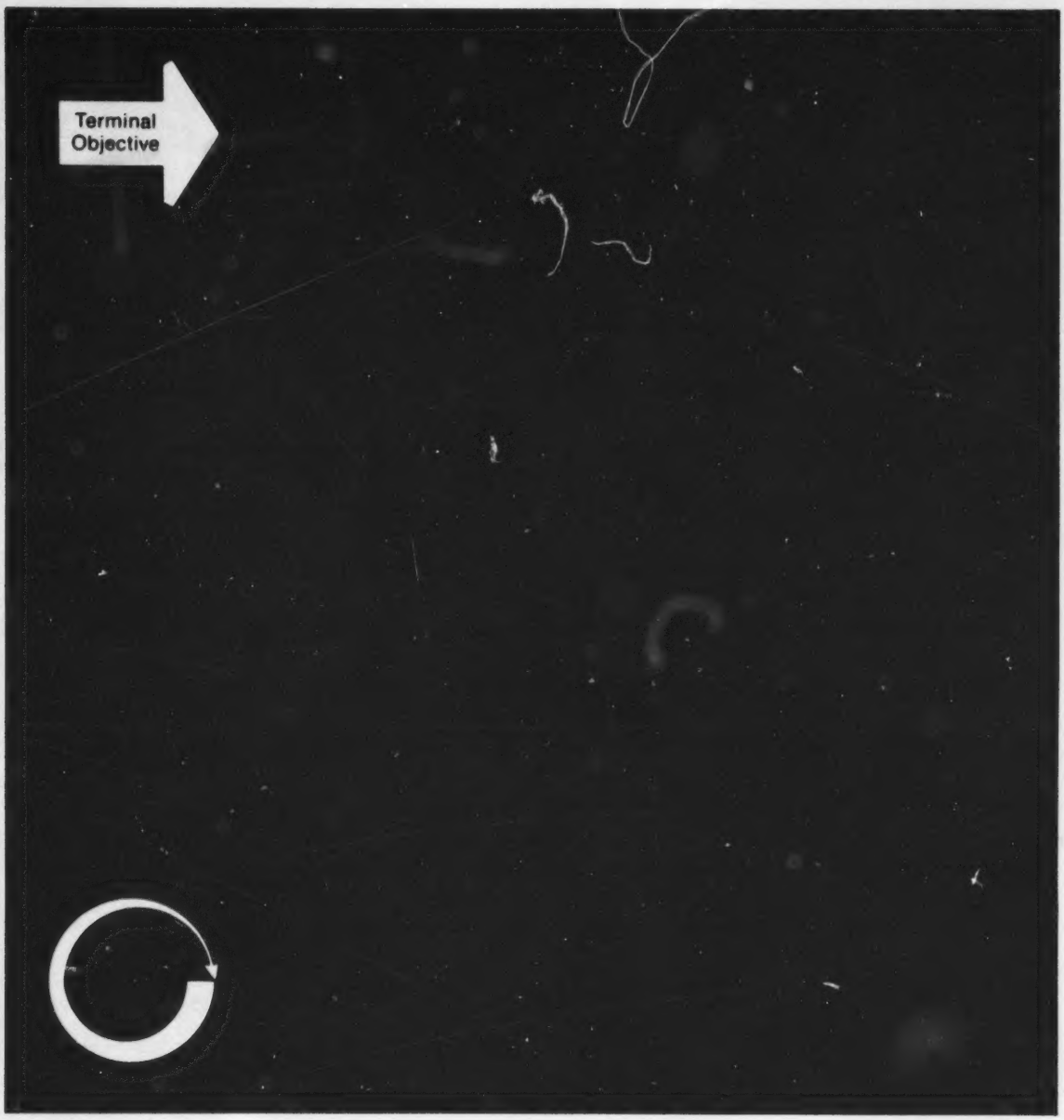
LEVEL OF PERFORMANCE: All items must receive FULL, or N/A responses. If any item receives a NO, or PARTIAL response, review the material in the information sheet, Developing a Personal Philosophy of Vocational Education, pp. 44–47, and the readings in previous learning experiences, pp. 6–10 and pp. 16–18, revise your philosophy of vocational education accordingly, or check with your resource person if necessary.

NOTES

51

Learning Experience VI

FINAL EXPERIENCE



*For a definition of "actual school situation," see the inside back cover.

NOTES

TEACHER PERFORMANCE ASSESSMENT FORM

Develop an Active Personal Philosophy of Education (I–3)

Name _____

Date _____

Resource Person _____

Directions: Indicate the level of the teacher's accomplishment by placing an X in the appropriate box under the LEVEL OF PERFORMANCE heading. If, because of special circumstances, a performance component was not applicable, or impossible to execute, place an X in the N/A box.

	LEVEL OF PERFORMANCE					
	N/A	None	Poor	Fair	Good	Excellent
Philosophy of Education						
1. The teacher's statement of a personal educational philosophy included the following areas of professional concern:						
a. program planning, development, and evaluation ...	☐	☐	☐	☐		
b. student instruction (including planning, execution, and evaluation	☐	☐	☐	☐		
c. instructional management	☐	☐	☐	☐		
d. student guidance	☐	☐	☐	☐		
e. student vocational organizations	☐	☐	☐	☐		
f. school-community relations	☐	☐	☐	☐		
g. professional role and development	☐	☐	☐	☐		
h. coordination of cooperative education	☐	☐	☐	☐		
2. The statements within the philosophy were consistent with each other	☐	☐	☐	☐		
3. The completed statement of educational philosophy:						
a. expressed the teacher's own beliefs and principles .	☐	☐	☐	☐		
b. indicated the teacher's general acceptance of recognized democratic principles	☐	☐	☐	☐		
c. showed a commitment to serve the needs of students	☐	☐	☐	☐		
d. was realistic in terms of the actual school situation	☐	☐	☐	☐		
e. was well organized, clear, and readable	☐	☐	☐	☐		

	N/A	None	Poor	Fair	Good	Excellent
Philosophy of Vocational Education						
4. The teacher's statement of a personal philosophy of vocational education included the following concerns:						
a. the **nature** of vocational education	☐	☐	☐	☐		
b. **for whom** vocational education should be provided	☐	☐	☐	☐		
c. the **values** of vocational education	☐	☐	☐	☐		
d. **relation** of vocational education to the total education program	☐	☐	☐	☐		
e. the **bases** for developing and offering vocational programs	☐	☐	☐	☐		
f. **who** should be involved in the control of vocational education	☐	☐	☐	☐		
5. The teacher's philosophy of vocational education was consistent with his/her philosophy of general education	☐	☐	☐	☐		
6. The philosophy and the supporting behaviors gave evidence of the teacher's:						
a. general acceptance of recognized vocational education principles	☐	☐	☐	☐		
b. commitment to vocational and personal development of students	☐	☐	☐	☐		
c. realistic understanding of contemporary vocational education and the school situation	☐	☐	☐	☐		
7. The completed written statement of vocational philosophy:						
a. expressed the teacher's own beliefs and principles	☐	☐	☐	☐		
b. was well organized and clearly written	☐	☐	☐	☐		

	N/A	None	Poor	Fair	Good	Excellent
Code of Ethics						
8. The selected code of ethics:						
a. is clear enough to be applied in a variety of situations	☐	☐	☐	☐		
b. deals only with behavior which bears a direct relationship to professional conduct	☐	☐	☐	☐		
c. deals only with **unethical** patterns of behavior rather than **undesirable** patterns of behavior	☐	☐	☐	☐		
d. deals with all the important ethical problems in the profession	☐	☐	☐	☐		
e. protects competent practitioners	☐	☐	☐	☐		
Implementation of Philosophy and Code of Ethics						
9. The teacher provided documented evidence of his/her behavior which was consistent with the stated:						
a. philosophy of education	☐	☐	☐	☐		
b. philosophy of vocational education	☐	☐	☐	☐		
c. code of ethics	☐	☐	☐	☐		
10. The teacher's behaviors indicated a commitment to his/her educational philosophy	☐	☐	☐	☐		
11. The teacher documented instances in which he/she was not able to translate his/her philosophy or code of ethics into actions	☐	☐	☐	☐		
12. The teacher suggested adjustments for those areas in which he/she had difficulty in translating:						
a. educational philosophy into action	☐	☐	☐	☐		
b. vocational philosophy into action	☐	☐	☐	☐		
c. a code of ethics into action	☐	☐	☐	☐		

LEVEL OF PERFORMANCE: All items must receive N/A, GOOD, or EXCELLENT responses. If any item receives a NONE, POOR, or FAIR response, the teacher and resource person should meet to determine what additional activities the teacher needs to complete in order to reach competency in the weak area(s).

NOTES